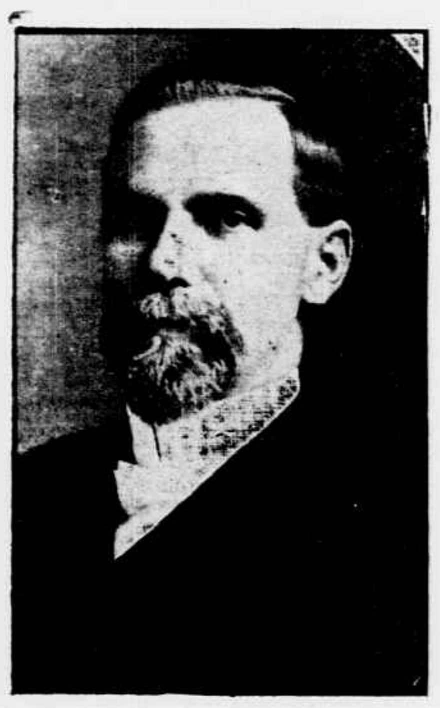
In the Realm of Higher Things

A Future World.

Written for The Star by Rev. W. J. Houck, Pastor of the Memorial United Brethren Church.

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. II Cor. iv:18.

We never stop for an hour to consider the character of Paul the Apostle without having our minds elevated and our reverence greatly excited. In his state of nature he was a true man—true to the principles of his education and to his conscientious convictions. And, ignorantly believing that he was doing God's service, he persecuted the disciples unto strange cities. But when convicted of his error, he gave at once his wrong principles and prejudices as chaff to the winds of heaven, and grasped the truth with the promptitude and the earnestness of a mind that saw at a glance its eternal importance. For three days he was "cast down," but not "forsaken;" during those days the light of the glorious gospel of Christ shined into his soul. His spiritual life, like that of plant and flower, germinated in darkness, and when taught by Ananias the way of salvation through Christ, he promptly embraced it. He bows at once to the truth. The heart of stone relents—the fury of persecution subsides—the murdering sword is thrown away—Saul the persecutor becomes Paul the Apostle; and, with an ardor proportioned to his former enmity, he preaches Christ as the wisdom of God, and as the "power of God unto salvation to every one that believeth." He saw at a glance the losses, the per-



Rev. Wm. J. Houck.

secutions, the excommunications, the dangers to which his new course of life subjected him; but he counted everything the world promised as dross and as dung that he might win Christ. We find him, at the time he wrote our text, in great affliction. He felt that his life was in danger daily—that it was wearing out under his incessant labors and trials; but yet, in the exercise of unwavering faith in the gospel, which brought life and immortality to light, he persevered in the discharge of every duty, and counted not his life dear if he could only win Christ. And why this course of moral heroism, then, and often now, called madness? The answer we have in our text. He looked not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.

The apostle here contrasts the things seen with the things not seen, and gives to the latter the preference. And not a preference merely; but, as the things seen are temporal—existing but for a day, like a tent pitched in the wilderness—they are not to be named in comparison with the things which are unseen, because they are eternal. The things which are not seen are of infinitely greater importance than the things which are seen. This, although reversing the usual estimate of men, is true as to everything. You see the stream, but you see not the hidden springs from which it flows; the hidden springs are of more importance than the seen stream. You see the tree in verdure, flower and fruit, but you see not the hidden agencies producing these results. You see around you the most wonderful results of human skill, but you see not, nor can you comprehend the mind that produced them. You daily observe the rotation of the world on its axis, and the wonderful regularity of its motion, but what do you know of the hidden laws that produce them? You see the members of your body, you can understand their various movements, but you see not the soul, which is to these movements as are the hidden springs and wheels of a clock to the hands that move on its face.

And it is in religion just as it is in other things; the things unseen are of infinitely greater importance than the things seen, and are equally real. We believe in the unseen in nature, why reject them in religion? We believe the unseen things in nature to be more important than the things seen, why not believe in religious things? We are fully persuaded that the reason why men live so regardless of the future is that their faith is so feeble as to the things which are unseen and eternal. Their hearts are filled with the love of the world; their minds are engrossed with the things of time and sense. The god of this world has blinded their minds, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Believing all this, we ask your attention to the subject of a future world.

Is there a future world, in which we are to live forever and in which we are to be rewarded or punished according to the deeds done in the body? This is a question of the highest importance to us; it is a question so intensely practical as to induce us to summon every energy of mind and conscience in order to effect its true settlement. We answer the question in the affirmative, and now ask your attention to our reasons for so believing.

That there is a future world in which we are to live has been the faith of all the ages.

The earliest records of the race testify to such a belief. The Egyptians, Persians, Scythians, Assyrians, Celts and Druids believed in the immortality of the soul, and, of course, in a future state. This faith was not lost in the deepest darkness into which the race ever sunk, nor was it surrendered as a traditionary prejudice amid the lights of the highest civilization. And this universal faith in a future world seems a part of our humanity. The mind of the child grasps it the moment it is presented. The mind of hoary age clings to it with a tenacity which no feebleness can relax. The savage, the sage, the hermit, the lover of fashion, the poor, the rich, equally cling to the belief of a future state, and are cheered by its hopes or awed by its fears. And when all other hopes and fears are forgotten amid the shadows of death, when collecting fast and thick around us, even then are we sustained by the hopes or depressed by the fears of meeting our God in judgment. And this indelible impression upon the universal conscience of man is itself a proof of the existence of a future world. Would our benevolent Creator implant such a belief in the universal conscience if there was nothing in the unseen to correspond to it? Would these voices, admonishing us of a future world, be evermore sounding in our ears, if there was no future world? Impossible. The desire of future existence is innate to man. There is no person who finds full satisfaction in his present enjoyment, and the more the mind is cultivated, the more it is seeking to advance from its present to some higher attainments. Things that give exquisite enjoyment at first soon lose their relish and soon pall the appetite they pleased. And the evidence of all this you see in the universal desire for novelty—for change—you see everywhere around you.

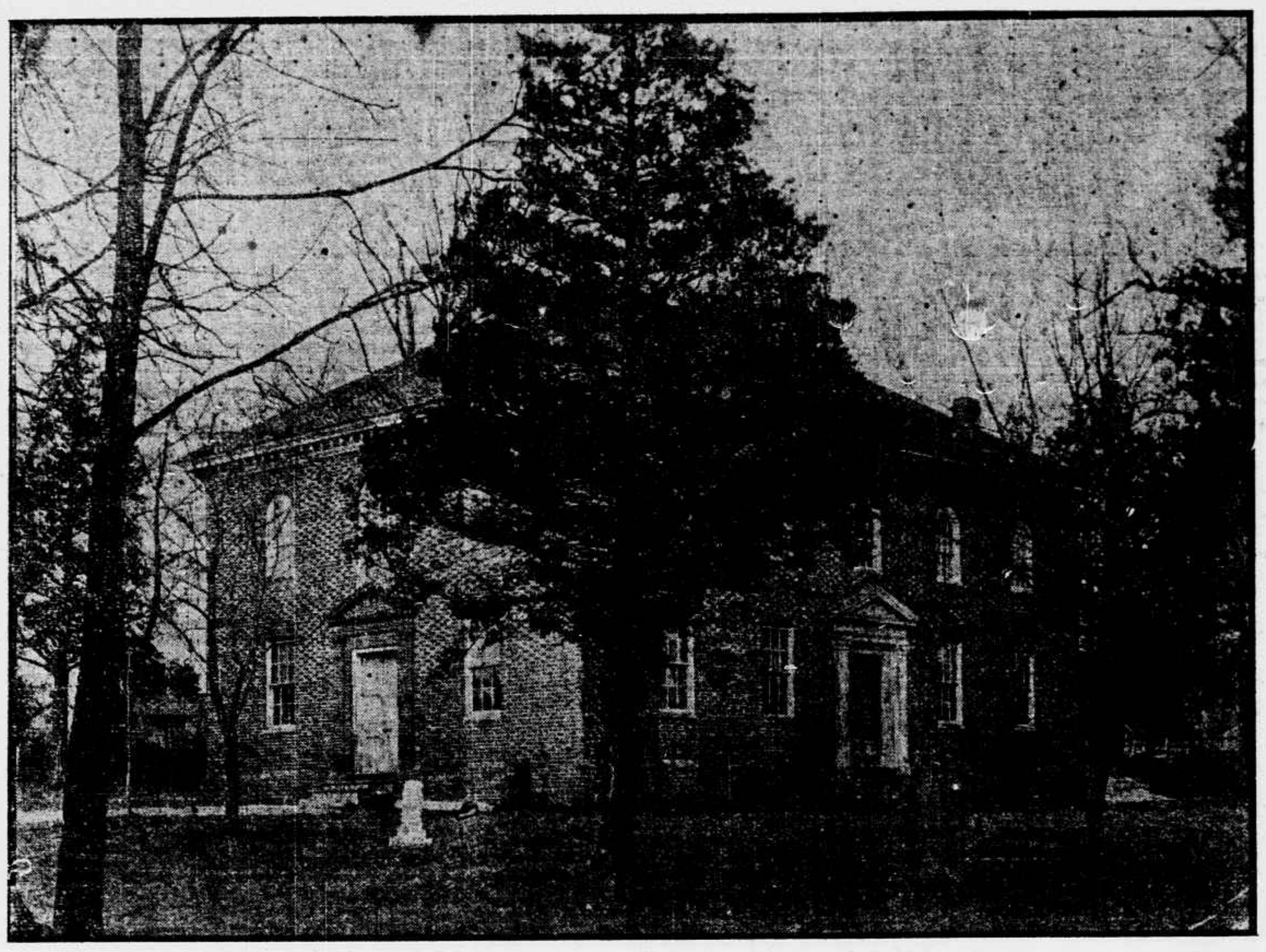
And this desire of future existence is a powerful stimulus to noble and generous actions. When life was offered to Demosthenes on a base condition, he replied, "God forbid that I, who have heard Plato discourse so divinely on the immortality of the soul, should prefer a life of disgrace to an honorable death." Hence, too, the noble actions of Christian heroes under the influence of the things unseen and eternal. Their faith was the substance of things hoped for, and the evidence of things not seen; and, in order to secure a title to "the better country," they counted not their own life dear. They looked beyond the bounds of the present; they lived for a future, and rejoiced in the hope that was set before them, and such, in some degree, is the universal desire of man. And would God excite this desire if there were no future world—if the soul died with the body? No; we do not cease to be when we die; we merely pass from this world to a future world.

But has a human being ever returned to earth from the invisible world? Go to that mount of transfiguration, where the Savior assumed for a brief time the glory which he had with the Father before the world was; and who are there conversing with him? They were Moses and Elias; the one the venerable deliverer and legislator of Israel, the other the venerable priest and prophet of the dispensation which was just about to vanish away, who ascended to heaven in a chariot of fire, and, as if for the purpose of proving that, whether we die upon the mount with Moses, or are translated with the prophet, there is another world where we live after death.

And we have in the resurrection of Christ proof positive to the same point. If He was divine, He was also human. He assumed our nature, suffered and died in our nature, and rose in it. The body that died rose from the grave; and He rose the first-fruits of those that slept, the pattern and pledge of our resurrection; and He only went before to prepare a place for his people, for He will come again and receive them unto Himself. He rose and ascended to a world now invisible to us. "For the things which are seen are temporal, but the things which are not seen are eternal."

Cheerfulness of Great Men.

Cheerfulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony of soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recruit its strength; whereas worry and discontent debilitate it, involving constant wear and tear. How is it that we see such men as Lord Palmerston growing old in harness, working on vigorously to the end? Mainly through equanimity of temper and habitual cheerfulness. They have educated themselves in the habit of endurance, of not being easily provoked, of bearing and forbearing, of hearing harsh and even unjust things said of them, without indulging in undue resentment, and avoiding worries, petty and self-tormenting cares. An intimate friend of Lord Palmerston, who observed him closely for twenty years, has said that he never saw him angry, with perhaps one exception; and that was when the ministry responsible for the calamity in Afghanistan, of which he was one, was unjustly accused by their opponents of falsehood, perjury and willful mutilation of public documents. So far as can be learned from biography, men of the greatest genius have been for the most part cheerful, contented men—not eager for reputation, money or power—but relishing life, and keenly susceptible of enjoyment, as we find reflected in their works. Such seem to have been Homer, Horace, Virgil, Montaigne, Shakespeare and Cervantes. Healthy serene cheerfulness is apparent in their great creations. Among the same class of cheerful-minded men may also be mentioned Luther, More, Bacon, Leonardo da Vinci, Raphael and Michael Angelo. Perhaps they were cheerful because they were constantly occupied, and in the pleasantest of all work—that of creating out of the fullness and richness of their great minds.



"FALLS" CHURCH, FAIRFAX COUNTY, VA.

CHURCHES MADE FAMOUS IN THE TIME OF WAR

Historic Houses of Worship Used as Prisons, Hospitals and Arsenals.

What a wealth of historical lore can be gleaned from the old churches! All that remains of the oldest permanent English settlement in America—Jamestown—is the ruins of the church tower, the bricks of which are tightly bound together with roots and ivy stems. The edifice of which this pile of bricks was a part is the successor of earlier sanctuaries built on the same plat of ground one of which, musty records tell us, was luxurious in its embellishment, "kept passing sweet and trimmed with divers flowers," boasting a walnut communion table, cedar pews and pulpit, and a font hewn out of a single log and shaped like an Indian canoe. The lord governor and captain general attended church in state, accompanied by his counsellors and captains, with a guard of halberdiers arrayed in "fair red clokes." That church was built in 1611 and replaced a rude log building, which was in turn antedated by the first church on the island constructed out of awnings and old sails taken from the vessels and fastened to trees.

In the downtown districts of our eastern cities, into which humanity pours in a constant stream during the morning hours and rushes forth pell mell at eventide, a few old churches struggle for breathing space between tall honeycombed office buildings and mammoth marts of trade. Other churches of early times can be found today, some in ruins, some intact, along forgotten highways and in deserted villages, from which the tide of humanity has long since been deflected. Such venerable piles are golden links in history's chain connecting a workaday present with a romantic past.

Colonial churches were substantially constructed; the timbers were made of cypress, white oak or cedar, the walls doubly and trebly thick, and the mortar specially prepared. Each colonist had a hand in their building. The Dutch women of New Amsterdam used their aprons to carry the mortar for the walls of their kirch, and the Mayflower pilgrims made common labor in wielding the ax, the shave and the augur, the only tools required in the construction of their primitive meeting houses. And the builders of these earlier churches later on laid the foundation stones of the republic.

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Our temples of peace chronicle not only the story of the spread of new schisms or the upbuilding of old cults; of a warfare waged against "the flesh and the devil," but of temporal conflicts as well—first with a savage enemy, later with the mother country, and again when civil discord was rampant in the land.

During the French and Indian wars the New England log meeting house served in a triple capacity: as a block house, town hall, and as a place in which to hold divine worship. The window openings of these structures were made small and placed high above the ground to protect the worshipers within from the arrows of hostile Indians. The beat of the drum often called congregations to the service, to which the men carried their muskets, stacking them round a post in the middle of the meeting house, with powder horn and bullet pouch slung across their shoulders. The minister prayed and preached with his gun standing in the pulpit at his side and was generally the best shot in the parish.

During the revolutionary and civil wars innumerable churches were converted into recruiting offices, signal stations, arsenals, barracks, stables, hospitals, headquarters, prisons and forts. Because of their size, construction or central and commanding position on common, hilltop or at the crossroads, their adaptability for these purposes is apparent.

The church was the school of the revolution, and it was here that the colonists learned the A, B, C of independence. Col. Washington, the conservative, was chairman of a meeting of the citizens of Alexandria, held in Christ Church, which adopted resolutions declaring for a separation from Great Britain, while Patrick Henry, the radical, called the country to arms in his speech to the delegates of the Virginia convention, assembled in that sanctuary of patriotism—St. John's Church, on Richmond Hill.

The churches of Boston town came immediately to the front as rebel strongholds. Old South Church, "the nursery of freedom," held within its walls mass meetings of the citizens to protest against the imposition of the stamp act and other infringements of their rights. This church added laurels to its fame by suffering the indignities heaped upon it by the British soldiery, who used the pews for kindling wood, the galleries for carousals, and converted the auditorium into a cavalry riding school. The story of how a lantern, swung in the belfry of Christ Church, sent Paul Revere forth on his midnight ride to alarm the neighboring villages of the approach of the redcoats has been immortalized by Longfellow.

The first occasion for the selection of the vicinity of a church as a battleground occurred at Lexington, where Captain Parker's embattled farmers made a stand on the common opposite the meeting house. This building, a barrack-like structure of liberal proportions, with detached belfry, was the arsenal as well as the rendezvous of the local militia company, and it was natural that the adjacent common, where they were in the habit of parading, should be chosen by the citizen soldiery on which to offer, if necessary, armed resistance to the royal troops.

Stored in the loft of the Dunkard Church at Germantown were many loose sheets of Christopher Sauer's third edition of the Bible. After the battle which took place in the streets of the village the British cavalrymen found and used the freshly printed sheets of the Dutch Gospel for a litter for their horses and as wadding for their muskets, but it is related that the owner succeeded in gathering together enough sheets to make each of his children a complete Bible.

The history of the "neutral ground" in lower New York state has been woven into thrilling romances by Irving and Cooper. It was here that Enoch Crosby, the alleged reality of Cooper's "Spy," performed his dangerous exploits. From information gleaned from the committee of safety of Fishkill village succeeded in capturing a company of tories who were preparing to join the British army, and confined them in the stone Dutch church.

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The nomenclature of the battles and skirmishes of the civil war was derived from the towns, roads or creeks near which they were fought, from prominent landmarks in the vicinity, such as mills, plantations and bridges, and it is of passing interest to note that over sixty-five of these conflicts were named from churches. The battle of Shiloh, Tenn., obtained its official title from the little log Methodist mission, which was the storm center of artillery and infantry fire during two days' fighting, and, although still standing at the close of the battle, soon succumbed to the assaults of relic hunters.

It was in the woods near the Dunkard Church that the battle of Antietam, Md., most fiercely raged, and the church became the focus point of the fight. Sharpshooters secreted in the Salem Church checked the federal advance along the plank road leading from Fredericksburg, Va., and many refugees from the city found a temporary haven within its walls. The old Opequon Church, near Kernstown, Va., now replaced by a memorial church erected by the descendants of the Scotch Presbyterian pioneers of the Shenandoah valley, changed hands twice in the battle fought around it between Generals Shields and Jackson, and was completely wrecked by shot and shell.

The historic Blanford Church of colonial origin, on the heights overlooking Petersburg, Va., was located in the immediate rear of the thin ribbon of entrenchments that protected the city. To cut this ribbon and capture these heights was Grant's object and meant the fall of Petersburg, then Richmond and the confederacy. The battle of the Crater, an affair of blunders, entailing a large loss of life, was fought a half mile distant from the Blanford Church, which today stands dismantled and forlorn in the center of a bivouac of confederate dead.

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The twin Episcopal churches, one of which George Washington planned and at the other was a regular attendant as well as a member of the vestry—the Pohick Church, near Mount Vernon, and the "Falls" Church at the Virginia town of that name—are located a few miles from and on roads leading to Washington city. They were picket shelters for both armies and suffered from the ravages of war. The "Falls" Church was used at different times as a stable and as a hospital; the wounded soldiers from the Bull Run battlefield were temporarily cared for here, and the retreating army, dusty, tired and sick with fear, rested a moment in the shade of the surrounding trees and quenched its thirst at neighboring springs.

The practice of using churches as hospitals was general, nearly all of the churches of Washington and Richmond being pressed into service. Churches also became field hospitals because of their proximity to battlefields. In this humane work of housing the sick and wounded they were more nearly fulfilling the purpose for which they were dedicated than when the exigencies of war demanded their use as stables and arsenals or as forts and prisons.

THE OLD STONE DUTCH CHURCH, FISHKILL VILLAGE, N. Y.

Zionist Movement.

RESULT OF THE RECENT BASLE CONGRESS

Special Cablegram to The Star.

LONDON, August 19.—The chief result of the recent Zionist congress at Basle has been the keeping of the proposition before the nations of the world. The rejection of the offer of the British government of the land necessary for a Zionist settlement in British East Africa has had the effect of preventing anything specific being accomplished in the near future. To those who have studied the subject, not from the point of view of the Zionist, but from the point of view of the statesman and the student of public affairs, it appears as though the objections to British East Africa were religious and not climatic. The report of the committee of inquiry, composed of Maj. Hill Gibbons, Prof. Kaiser and Dr. Wilbuschewitch, the engineer who went to East Africa last year to make the investigation locally, was unfavorable to that scheme. But there is no doubt but that the life of the Zionist movement is found in the desire of the leading Hebrews of the world to once again acquire Palestine.

It has been suggested that the sultan, who has held the Holy Land against Jew and Christian, might not be proof against the power of gold. Palestine is of no particular value to him from a religious and from a sentimental point of view. It might strengthen his hold upon Constantinople and Turkey in Europe to surrender Palestine to the Zionists. And it is thought that enough money could be raised from the wealthy Hebrews of the world to accomplish what the sword could not do—wrest the Holy Land from the Turk.

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Not even the question of a successor to Dr. Herzl appears to have been settled by the Basle conference. Mr. Israel Zangwill, the well-known Jewish writer, was prominent in the proceedings, but he became identified with the East African Zionists, and they proved the losers in the contest with the believers in Palestine and the disbelievers in British East Africa. The question of a leader of the Zionist movement has really been open ever since the death of Dr. Herzl. For a long time the Zionists have been governed by the Actions committee, which is the executive of the movement, and acted as a kind of cabinet to Herzl before his death. At last Dr. Max Nordau was invited to take up the post, but for various personal reasons, including that of not having the necessary opportunities for its duties, he declined. Eventually, after much trouble, it was decided to have a committee of three to rule. Dr. Max Nordau, after considerable persuasion and pressure, consented to be one; Herr Dr. Wolfssohn of Cologne, chairman of the Jewish Colonial Trust and one of the closest friends of Dr. Herzl, was another, and Prof. Otto Warburg of Berlin was the third. This cabinet, however, was practically upset by Dr. Max Nordau stating that the state of his health was so unsatisfactory that he must withdraw his candidature as one of the three. To accept, he declared, would be suicide, and not slow suicide. Many there are who are anxious to have Sir Francis Montefiore, who was one of the vice presidents of the congress, take an active interest in the leadership.

In this connection it is worth while to call attention to the fact that it is only two years since Dr. Theodor Herzl died, and in a movement like the establishment of a colony in British East Africa or the purchase of Palestine from the Turks time is an important essential. It is still a debated question and has in itself the strength and power to survive the staggering blow which it received when Dr. Herzl died. There were men in the movement of greater intellect than he; men more famed as litterateurs, men better known in the councils where they were born; men who have occupied a high place in the various nations of the world, but these were units. But in the combination of these qualities, together with an iron will, clear perception, accurate judgment of his fellows and an intuitive statesmanship, Theodor Herzl was a giant over them all. He was just the figure to fire the imagination of the people, and when at the time of the Dreyfus agitation Jews saw that even a nation which had stood for all that was advanced in thought and liberal minded in idea had gone mad on racial and religious hatred, therefore a large section of them commenced to think that the end of exile was not far away, and that the one solution for the Jewish question was a land of their own national and spiritual salvation. Of course, Zionism in theory—the return to Zion had been a feature of the Hebrew prayer book for all time. But whereas in most western countries the Jews were prepared to pray, and that alone, for the return, there were a few visionaries who even hoped for its realization.

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Herzl supplied that. He wrote his "Jewish State," which sketched the life of his people in Palestine—Zion—under modern conditions. It was translated into English, and the Zionist movement as it is known today was born and came into being. While the majority who took up the idea were those living in Russia and Galicia, there was a goodly following in England, in fact in almost every country, even to the far east; and in the far west of the world Zionist societies sprang up. Herzl, whose name previously was almost unknown outside literary and artistic circles in Vienna, where he was a member of the staff of the Neue Frei Presse—and in a similar sphere in Paris—where he acted as correspondent for his paper—now became a personality. Still people asked whether he was simply a dreamer and a clever writer. He proceeded to show that he had a practical turn of mind. He would not have his scheme the sport of debating societies. He commenced to realize the instrument which he hoped would be put into being. Instead of the various Zionist societies remaining scattered and impotent, he summoned their elected representatives to the first congress at Basle.

Though he met with many disappointments and difficulties, Herzl advanced the movement in a wonderful, a phenomenal degree. At least twice he was received by the Sultan of Turkey, who discussed allowing the Jews to become a recognized people in Palestine under his suzerainty. Herzl was received by the King of Italy and by the pope, as well as one or two or more rulers in Germany; while when the kaiser went to Palestine on his famous eastern tour he met Herzl and some of his lieutenants in Jerusalem. Herzl kept his aims well before the attention of the world, and sought help for the realization of his plans among the great ones of earth; and his success in this—he the playwright and journalist—was the last wonderful of the achievements of his life.

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The offer of the British government brought before the Zionist congress two years ago in a way may be said to have been responsible for the death of Dr. Herzl. At first the movement took a new phase. The Hebrews, however, were about evenly divided at that time in their opinions as to whether it should be accepted or rejected. Those who took the latter view held that any turning aside from the one hope of Palestine would use up energy and means, and the beautiful dream of the return to Zion would be postponed indefinitely. Others were for acceptance as a refuge for those who found it impossible to live in Russia and Galicia. It was also held that a territory where autonomy would be given was capable of being used as a training for the public life which would come at a later day, or when the Zionist aspirations were realized. Eventually it was decided as a kind of compromise that the question should remain open, and that in the meantime a commission of inquiry should examine the territory and the decision of acceptance be left for a future congress. There is no doubt that the anxiety and trouble which followed this period put a great strain on the health of Dr. Herzl. He was even denounced as not proving true to his trust as a staunch Zionist. He felt this reproach keenly and within a year he died, two months after his forty-fourth birthday. Consternation came upon his followers, and since that time there has been a kind of chaos among the Zionists. While the "pure Palestinians," as the opponents of the offer in British East Africa were called, and the "territorialists," as they dubbed the other side, fell to and fought fiercely. It is this condition of affairs which still confronts the Zionists, and makes it appear to the returning delegates of the British section, at least, that something practical is needed in a world-forward movement like that of the reclamation of Palestine will be necessary to hold the attention of the nations of the world. It may be possible that something practical can be done for Jews fleeing from persecution or impossible conditions of existence, particularly in view of the legislation which is putting restrictions upon immigration into the various countries. It is quite generally admitted, however, that the program of the establishment of a mere "City of Refuge" is not a program large and daring enough to continue to fire the hearts of the Zionist societies all over the world.

GENERAL BOOTH ON THE SALVATION ARMY WORK

Special Cablegram to The Star.

LONDON, August 19.—Gen. Booth has returned from Australia greatly improved in health. He was too busy immediately after his arrival to submit to any interviews, but after going over the reports showing the progress of the Salvation Army all over the world he finally consented to talk for publication. Asked regarding his Australian tour, he said:

"Throughout my journey in Australia I was deeply moved by the way I was received by the people—from the ministers of the government to the humblest citizens. I was struck more than ever by the vastness of the British empire and the extraordinary amount of good that the empire does, particularly in founding those magnificent colonies where people can start life anew away from the dense population of the towns. I agree that the empire is doing a vast deal of good, and that, considering its extent and influence, I do not think that it does one-half the good that it should."

"What are your views on Mr. Rider Haggard's idea of self-supporting farm colonies for providing employment?"

"I agree with what Mr. Rider Haggard says. It is what I have been advocating for years. I consider it is the best thing to place the surplus population of the towns in settlements in the colonies. It would be for the advantage of all, because the colonies need labor. But we must be careful what people are sent out. The people must be suitable to the work. They must be honest and ready to face hardships. The thing to do is to get a grant of land and send a number of men out to prepare it. Then when it is ready you send out your colonies as followed in England. I would charge each settler for his land, the amount being determined by the man's means. This sum he could pay back by installments extending over a number of years. If it is done in this way it is bound to be a success, morally and financially."

"Mr. Rider Haggard points out that a considerable loss was incurred over some of the Salvation Army farm colonies in America?"

"That is true. The loss was due to the fact that the settlers were not charged enough for their land. The officer in charge was far too generous. I intend to take the matter in hand again myself, for there is absolutely no reason why any money should be lost."

"What would you do with the submerged tenth?"

"That class of men must be taken individually and dealt with. It is rarely that you come across a man without a single good point. I should try to find a good point in each individual and develop it. Once that was done the rest would be comparatively easy. I should not on any account send such a man to a farm colony."

"In sending the capable men away from the country would you not reduce the labor market and increase wages?"

"Not to any great extent, because there are always fresh people coming along."

"Could not the scheme of farm colonies be applied to England?"

"Certainly it could. There is no reason why the waste land and unoccupied lands should not be used for that. For those who are sent out to other countries I do not see why the government could not lend us a couple of troop ships. Within the last few months 3,050 people have been sent to Canada by us. From the governor general down to the humblest I have been complimented upon the character of these people and their adaptability to the land."

"What is the idea of the new motor tour which you are now planning?"

"My object is to preach the gospel to people I have never seen and who know me only by name. I shall visit all classes of people and all kinds of towns, but I shall preach at some cathedral towns and a great many manufacturing centers. I want a revival along."

RICHMOND'S NEW ROMAN CATHEDRAL

The new Cathedral of the Sacred Heart, Richmond, Va., which will be one of the most imposing Roman Catholic churches in the south, is nearing completion. Begun on February 27, 1903, the contractors hope to have it completed before the end of this year.

The cathedral is to be built in the form of a cross and the walls are of Indiana limestone. The church is located in the east corner of the triangle made by Park and Grove avenues and Cherry street. With its stately towers and fine portico, it presents a massive appearance. Behind the cathedral are the houses of the bishop and the rector, admirably adapted for an ecclesiastical residence.

To the rear from the entrance is the sanctuary surrounded by marble columns, and above the sanctuary is a great white arch. Over the marble steps leading to the sanctuary the dome rises, which is 100 feet from the floor. To the right and left extend the wings. Near each wing is a side entrance, and in the ends are circular stained-glass windows, 18 feet in diameter. The main part of the building is arched, strongly supported by heavy outside walls and ten marble columns, twenty-five feet in height, with Corinthian capitals of white limestone.

The marble altars are thirteen large stained windows, and around the dome are twenty-three smaller ones. The soft rose and violet lights from these on the white marble give a beautiful effect.